1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5

Theoretically, residence is pat-
591 rilocal, yet there are several instances in which it is matrilocal. Theoretically too, the brothers of the family form the powerful or secure in-group and live around a common dance place as a lineage complex. Actually, brothers who cannot get along amicably will scatter. For example, Manifani of Dikimpe, as the eldest brother, lived on his lineage dance place in New Dikimpe; the second brother lived on the dance place of Old Dikimpe; the third had moved to the offspring hamlet of Dikimpe called Maiyamasang; and their two half brothers, by the same father but a different mother, lived at opposite ends of their mother's village of Atimelang. This example is not important in itself, but it does illustrate nicely the flexibility of residence that exists in practice. It can of course be balanced by several instances in which brothers follow the traditional pattern. Expediency and interpersonal relationships outweigh theory and dictate arrangements.

428 Expediency and the industry of the child also determine the inheritance of land; a child is usually given a garden plot as soon as he is old enough to work productively. Both men and women own fields inherited from their fathers or mothers.

262 Dry rice is in all probability the oldest staple of the area, but at present maize has replaced it as the daily food and rice is reserved largely for feasts. There is a local belief that "rice makes you fat and corn
[427] makes you strong." A fat body is the criterion of health. In addition to rice and corn there is a large range of other foods, including millet, beans, sweet potatoes, cassava, taro, and a wide variety of tubers. Fruits include oranges, mangoes, papayas, breadfruit, jack fruit, and many kinds of bananas.

462 Theoretically, women are responsible for the cultivation and collec-
[422] tion of all vegetable foods, and theory is reinforced by giving them ownership of all plant produce, regardless of the land and labor men may have invested in its production. Men, on the other hand, control
436 the financial system and the three currencies through which it operates—pigs, gongs, and metal kettledrums called mokos. Arrows too are used for money but only as small change. The monetary value of pigs
435 is highly inflated in relation to their consumption value. Their flesh is
262 rarely eaten except at feasts, in order that their value may be added to the interminable and complex monetary accounting that is basic to ceremonial procedure. In fact, should a pig be killed accidentally, a ceremonial feast of one sort or another is improvised to justify its consumption.

436 Of the three currencies, mokos are undoubtedly the coin of the realm. They range through unequal steps from the value of one rupiah